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"To the Poor the Gospel is Preached."

JANUARY, 1880.

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THE

AMERICAN MISSIONARY.

VOL. XXXIV. JANUARY, 1880. No. 1.

American Missionary Association.

SALUTATIONS.

We extend to our friends the salutations of the season, and rejoice that we can do it with more of gratitude and hopefulness than we have been privileged to do for many years. Like Bunyan's Pilgrim, we have passed through the Slough of Despond, and the heavy load of Debt has fallen from our shoulders; but, as in the case of the Pilgrim, this is no signal to us, or our friends, for rest in the Arbor, but for addressing ourselves to the real Christian life-work before us.

1. In this we have many things to encourage us:

(1.) The renewed prosperity of the country puts it into the hands of our friends to aid us in the needed enlargement of the work before us. We are grateful for the help given in the dark days of business stagnation, and we hope that with the reviving industry and commercial activity, gratitude to God and love for His cause will stimulate the friends of the poor to increased liberality.

(2.) There is a more full realization of the importance of our work. Never before since the war has the North so well understood that the only real solution of the Southern problem is in the intelligence and real piety of the FREEDMEN. Every day's developments make this the more plain. In like manner the rights and wrongs of the INDIAN never forced him upon public attention with a more imperative demand for answer. So, too, the right of the CHINAMAN to a home and legal protection on the Pacific coast, has never become more clearly defined or more intelligently recognized. Constitutional enactments and hoodlum mobs have only set forth his wrongs more sharply and made our duty more plain. Africa looms up with more distinctness as a field of Christian labor. Not only triumphant exploration and crowding missionary enterprises stir the Christian heart, but the very difficulties and disasters arouse new zeal. Our hopeful endeavors to introduce the colored man of America as a missionary to the land of his fathers adds a new element of hope and activity.

(3.) The most encouraging outlook before us, however, is in the deeper spiritual and prayerful interest which our work awakens. Among other signs of this fact are the aroused attention of the praying women of the North to the woes and wants of the colored women and girls in the South, the increasing volume o f

prayer going up from the churches of the North for Africa, and the prayer and consecration awakened in its behalf among the colored people of the South. But above all, we believe that the followers of Christ are coming to realize that in this whole range of work it is only in the Divine arm that effectual help can be found.

2. We have a great work before us.

(1.) In our own special field we have the urgent call to make the repairs and improvements which we were compelled to refuse when in our great struggle for the payment of the debt. These can no longer be denied, in some cases, without sacrificing the health of the missionaries and teachers, as well as the progress of the work.

(2.) The call for *enlargement* confronts us on all sides. We cannot meet the demand in the public mind at the North if we stand still, and still less can we meet that of overcrowded schools and for new churches in the South. We refer our readers to the following article for some stirring details on this subject.

(3.) Our friends need to be on their guard against one incidental drawback. The Presidential election occurs this year, and the experience of this, and all other missionary societies, shows that such years mark diminished receipts. We can only say to our friends: Do your duty at the ballot-box, but do not forget the contribution-box and the prayer for missions!

OUR ENLARGED WORK.

We have been saying for a long time, when we are free from debt we will do more work, and now that we are free, we have felt constrained at once to begin the fulfillment of that promise. The great question is to find the just mean between cowardice and rashness. No organization like ours can say, we will never spend a cent that we have not in our treasury, for we have to make engagements amounting to many times the sum at our present command. We must follow the leadings of Providence not only, but its indications, and rely on God's people to sustain us in our anticipations of what they will do.

In our Salutation to our friends, we spoke of the call for the enlargement of our work that confronts us on all sides. During the struggle of the past few years for the payment of our debt, we could have but one answer for the pressing appeals that came to us for more room and better accommodations—an answer which was hard to give and hard to receive, for those who saw so clearly the great good that would result from a comparatively slight expenditure of money.

But now that the debt is paid, our friends must tell us whether we can venture to make a different and more cheering answer to our appeals. These appeals are coming to us from Mississippi, Louisiana, Alabama, Georgia, North Carolina, &c., as may be seen by noticing the "Items from the Field," in this number of the MISSIONARY. These items were taken without any special reference to this article, and surprise us, as we glance over them, by the needs which they disclose.

In addition to these, we give just here a few extracts from letters not quoted in our "Items."

One teacher writes:

"Our school opened with a *rush*. It reminded me of the time when I used to attend lectures at L—. A crowd would assemble, and as soon as the doors were opened they would press in, each intent on the best seat. So it was in my schoolroom, each parent striving to get the first chance to enter his child or children;

and ever since the opening, I have had to turn away applicants, though they begged with tears to be admitted."

Another:

"If our number increases this year in the same proportion as two years ago, in February we shall have 121 boarders; if the same proportion as last year, we shall have 134. We can not find room for any such number. From present prospects we shall reach that number. If anything is going to be done by way of enlarging this year, we ought to order lumber immediately."

And in a subsequent letter:

"We have more young women boarding than we have had at any time before since I have been here, and several others have engaged rooms. Every room in the Ladies' Hall is *filled*. Two rooms have four in them. Miss E. expects to arrange beds in the sitting-room. We cannot put four into our 10x14 rooms. The new scholars this fall have mostly come from schools that have been taught by our pupils, and have been able to go into the Preparatory Department."

Still another:

"Something must be done for our relief at once. We are overrunning full."

From another the story is:

"I wonder if all your stations have such increasing wants as this one has! We trust that our request for another teacher is honored by an appointment. We intimated that our wants would still increase. This is verified. The question now before us is this: How much enlargement of this work can you make? Are your means equal to the demand? Now, we wish that our building were larger by two rooms; especially so, since many tell us that a large number are planning to begin school after Christmas. We submit very earnestly the proposal that we be authorized to rent a building that is contiguous to our grounds, and that you send a sixth teacher to occupy it. If we do thorough work this year, the demand another year will require a permanent enlargement of room. We unite in the most earnest wish that you not only send us the fifth teacher, but also the sixth."

We have already appropriated several thousand dollars more than in previous years upon the Southern field, and that mainly in the work of Christian education. If our readers only knew the many things we have not done, they would count the expansion to be very little. Among other things, as was indicated in the Annual Report, and as is set forth more explicitly elsewhere, we have enlarged our Indian work, not in the far West, but in Virginia. We have allowed something more for the foreign field, and added a few hundred dollars for the Chinese Mission in California.

Our friends will have the satisfaction this year of knowing that their gifts all go to do the work which presses now; no more is needed to fill up the hollows of the land through which we travelled long ago. They must not fail us, then, who have helped us in our distress; but much more, stand by us, now that they have enabled us to give ourselves wholly to the wants to be met and to the work in hand.

PROFESSOR CHASE IN AFRICA.

It has for some months seemed desirable to the Executive Committee that an experienced man, in the carefulness of whose inspection and the calmness of whose judgment they might fully rely, should go to see for them, with his own eyes, the

field on the West Coast of Africa, the missionary band, and the work it is doing. The great difficulty has been to lay hands upon a man who should unite with the qualifications required the willingness and the ability to go. That obstacle has given way at last, and an embassy is on the way.

Prof. Thomas N. Chase had been detailed from his duties as an instructor in Greek at Atlanta, where his eminent abilities have been most fully proved by the annual examinations of his classes, and where his presence has been valued for his manifold service, for special duties in superintending the plans and erection of buildings in the Southern field. Some important preliminary work had been accomplished in that direction, when it was found that the money which was anticipated for this purpose would not be at the disposal of the Association for some months. Prof. Chase being thus open to our call, and being the man of all men we should have chosen for this post, the proposal was made to him that he should take this trip to the Mendi Mission, and inspect the work. After some hesitation, but with much less than was anticipated, and regarding the circumstances and the call as of the Lord, he consented, with the full agreement in his decision of his excellent and devoted wife.

On the sixth of December he sailed from New York for Liverpool, expecting to take the steamer thence to Freetown on the twentieth of December, and to be in the field at Good Hope by the middle of January. He is accompanied by the Rev. Joseph E. Smith, a graduate of Atlanta, who has been for three years in charge of important churches in the South, and in whom we have every reason to place the highest confidence. Mr. Smith will, we hope, conclude to remain with the mission, although that matter is left to his decision. We believe that he will do what he thinks the Master wishes. Meanwhile he will do good service as a companion of Prof. Chase, to care for him and aid him in the accomplishment of his work.

Important questions as to the permanent location of the stations, the distribution of the work among the missionaries, and their more complete equipment will be decided, and with the Lord's blessing on them we hope for results of lasting value from this embassy.

It is just the time of the year when such a mission can most safely and effectively be prosecuted. They will reach the country and have three months of the dry season, if so long a time shall be needed, before it will be necessary that they should come away. They realize, as we do, that there is always some peril in going to the West Coast, especially for a white man; but the professor is in his prime, of sound health, and we believe will be so prudent in all matters of exposure and of living that we have no great fears for him. And yet, when we remember those who have fallen, we pray the Lord, and beg all the friends of Africa to join with us in the prayer, that He will keep these His servants from harm, will prosper them in their mission and bring them back in health.

OUR INDIAN BOYS AT HAMPTON.

The Association has, after conference with General Armstrong, decided to make appropriations to aid the Indian work at Hampton as follows: (1.) It agrees to pay the salary of a teacher, whose time is wholly devoted to this work, and whose enthusiasm and success in it no one who attended the last commencement can have failed to remember. (2.) It will support these three boys: James Murie, a Pawnee from the Indian Territory, a bright boy, who is now in the Pre-

paratory Department, and will be able to enter the Junior Class next year; Jonathan Heustice, a Pawnee with some colored blood, apparently a very good boy; and Alexander Peters, a Menomonee from Wisconsin, who comes well recommended by his teachers, and is proving an interesting scholar. (3.) It will clothe the eight boys from Fort Berthold Agency, sent by the Government last year, and for whose support it is mainly responsible. The total expense will be $1,450. We shall be very glad to receive contributions to this work, or for any of these boys in particular, from those who are specially interested in this new work of educating Indian boys in our colored schools. The success of the effort has been so marked, that we no longer look on it as an experiment. It is the application to this class of the same principle on which we believe the solution of the great problem of negro citizenship depends. Let us educate the teachers and the leaders for these races, keeping them constantly surrounded by the most elevating Christian influences, and they will have great power in lifting up the masses, who must be taught and Christianized at home.

The news of the destruction of Academic Hall at Hampton has reached the friends of that Institution long ere this. The origin of the fire is unknown; it was discovered in the attic, and was already beyond control. In a couple of hours all was over. An insurance amounting to about three-quarters of the expense incurred in building will, in the lower prices now prevailing, replace it to a great extent. Still it is a severe loss.

The value of the excellent organization of the school was made apparent in the perfect order which prevailed. The honesty and loyalty of the students were thoroughly tested and triumphantly proved. Only a single day of school work was lost. About $3,000 will replace the loss on apparatus, furniture, library, &c. The students lost about $1,200 of personal property. We trust that the friends of Hampton—and they are many—will come generously and promptly to its relief.

Our Sunday-schools are in great need of special helps for their work, and that of all sorts: books for the library and for the service of song; Sunday-school banners, maps and every thing of the kind. Are there not Sunday-schools who have such material they have outgrown or laid aside, and which they can send to us for the dark-skinned children of the South?

SATISFIED.

He shall see of the travail of his soul, and shall be satisfied.—There are many motives which combine to urge the disciples of Christ to energy and fidelity in the missionary work: the wretchedness of those who lie in the darkness of heathendom, and especially in the black night of savage superstition; the wrongs and crimes which the introduction of a Christian civilization would in time efface; our sad anticipations for those on whom we must believe the Lord will look with merciful and just consideration, and yet who are surely not fit for the kingdom of God. The fact of the command of Christ were enough, and especially that this was His last and parting charge. But, amid all these, is there a motive so sweet and still so energizing as that which we have written above—that in the contemplation of His salvation accomplished among men, the joy of our Lord shall be full, the pur-

pose of His love attained, and He content to have endured the flesh and the cross? If we love Him because He first loved us, let us remember that His love was not a sentiment, but a sacrifice; that it was measured by what He did for us, and for our salvation; and that it is the sacred claim of His love upon ours, that what sacrifice by us of time, or strength, or means, or life itself, may contribute to the fullness of His joy, to the completeness of His satisfaction, we should give with cheerful and continuous readiness.

Other motives may bear upon us with now greater and now less force; special calls may be heard with more or less distinctness; unusual disclosures of need may make us eager to relieve; but through all, and under all, and greater than all, is this, that we may please our Lord, and contribute somewhat to the completeness of His redemption, and to His satisfaction in the result of all that He has borne and done for sinful men.

ITEMS FROM THE FIELD.

TALLADEGA, ALA.—The Southern Industrial Association held its second annual fair at Talladega, Ala., November 11–14. This Association is officered in part and largely helped by Talladega College, and its object is to promote the industry and physical good of the Freedmen. The weather was favorable, the attendance was large, many coming quite a distance, and the display of articles was unusually good. In agricultural and garden products, in fancy articles, in needlework, both plain and ornamental, and in the culinary department, especial excellence was shown. The exhibition of stock was meagre, with the exception of fowls, which were numerous and remarkably fine. Some blacksmith's hammers, tables, and an upholstered chair, would compare well with similar productions from the best Northern workmen. More than seven hundred entries were made, and the premiums awarded were worth about three hundred dollars. The fair stimulates industry, and marks a real advance in the condition of the people. Many of our white friends paid well-deserved praise, and one late slaveholder, said to have owned nearly a hundred negroes, was so pleased as to make a cash contribution to the treasury, and offered to double it should there be a deficit. On the last evening, the College chapel was full to overflowing, while Rev. C. L. Harris, of Selma, gave a very bold and moving and powerful address of more than an hour in length, on the African in America. The address showed what an African can do, and it pointed out what an African should become. Take it all in all, the Fair marks a good step upward and gives fresh hope for the future.

MCLEANSVILLE, N. C.—Our school is growing larger—double what it was at the corresponding time last year. Many expect to come after Christmas from abroad. Must enlarge our accommodations.

TOUGALOO, MISS.—We now have seventy-nine boarders, and have had to go into the barracks again. A prospect of increased attendance, and what to do with the students we can none of us imagine. We ought to enlarge our accommodations immediately.

MOBILE, ALA.—School overflowing. If we have room and teaching force enough, we shall have three hundred in attendance by February 1st. Without increased room and help we shall be obliged to turn away many that would enter

the intermediate and normal departments. We have already begun this at the primary door.

ATLANTA, GA.—Mr. A. W. Farnham, late principal of Avery Institute, has become principal of the Normal department of the University, to assist in making the best teachers possible for that region.

FISK UNIVERSITY.—The number of pupils is rapidly increasing, and there is a prospect that the students will be too many or the accommodations too few.

WOODVILLE, GA.—Our school is crowded. If you had not built the parsonage, the pupils could not have been accommodated. You have done a great deal of good for the people at this place. Almost every day, children are refused admittance, because we are so full. The only hope of our church, so far as I can see, is in the children educated in our schools.

NEW ORLEANS, LA.—"I wish you could have heard some of the expressions of gratitude to the A. M. A. in our services during your Annual Meeting in Chicago. The church observed the day by remembering the Association in their Tuesday evening prayer meeting."

MARION, ALA.—In one envelope yesterday, the collection being for the A. M. A., was $5 from a hard-working man, this being one-tenth of the man's crop—one bale of cotton, which brought $50—showing that your work for this people is not wholly unappreciated. We made the A. M. A. a special subject of prayer at our church meeting last week. Sixty-three at Sunday-school yesterday. Boys' meeting at the Home fully attended. We have had a "reception" at the Home—all our people, men, women and children, including babies. We only want the special influences of the Holy Spirit.

FLORENCE, ALA.—On the Sabbath, November 23d, a new church edifice was dedicated at this place. Pastor Wm. H. Ash was assisted by Field Superintendent Roy; by student Anderson, from Fisk University, who had preached for the church the year before Mr. Ash came; by the Presbyterian pastor, who offered the prayer of dedication; and by the M. E. South Presiding Elder. Fifty of the best white citizens of the place were present; among them, besides the ministers named, two other Methodist preachers, ex-Governor Patton and four lawyers. These friends contributed freely to the balance needed ($70) to put in the pulpit and pews, which had not yet been secured. It was all raised in a few minutes after the sermon. The house is spoken of by the citizens as the only modern church in the place. It is indeed a gem. It is twenty-five by forty feet, with a brick foundation, a steep roof and a little belfry. It is well painted on the outside, and on the inside ceiled in varnished yellow pine. The total cost was $950. It was built with great economy under the supervision of Mr. Ash. "Howard," of Boston, is a man who knows how to make fine investments in this line, as several of his ventures of this kind have proved. To his $300, the Central Congregational Church, of Providence, R. I., to which Mr. Ash belongs, added $100. One year ago, more than twenty of the influential and well-to-do members of this church removed to Kansas, else so much of aid would not have been needed. We learn that those people are highly respected in the communities where they have settled. Pastor Ash and his educated wife are greatly devoted to their people. They are also teaching a parish school, which is much approved.

GENERAL NOTES.

Africa.

—Quite full accounts of the Nyanza Mission are given in the last two numbers of the *Church Missionary Intelligencer*. Mr. Wilson set out August 23, 1878, from Kagei, at the south end of the lake, for Mtesa's capital, at its northern extremity, in the Daisy, but was wrecked on the way, and compelled to take out a section of the boat with which to repair the rest of it. Eight weeks were thus occupied, during which they received great kindness from the chief and people of Uzongora, a tribe which met Stanley with great violence. They arrived November sixth at Uganda. Mtesa continued to treat them well, despite the efforts of the Arabs to prejudice him against them. Mr. Wilson had gone to meet the three missionaries who were coming to reinforce them by way of the Nile. Mr. Mackay was teaching reading by charts to a large number of old and young. Some valuable conclusions have been reached by their experience—that they do not need ordained men yet so much as those experienced in practical work. "Unless we succeed in elevating labor, we shall get hearers, but no doers. Hence slavery—domestic, at least—cannot cease; and if slavery does not cease, polygamy will remain." The need of English traders to take the place of the Arabs, who want slaves, is emphasized. The cost of maintenance is very trifling: small presents secure an abundance of goats, coffee, plantains, sugar-cane, etc. It is hoped that long ere this, seven missionaries are together in Uganda, viz.: the Revs. C. T. Wilson and G. Litchfield; Messrs. Mackay, Pearson, Felkin, Stokes and Copplestone. Sixteen in all have been sent, of whom six have died and three have returned sick.

—The *English Independent* of October 30 says: "It would seem, from communications which have just been received, that the wiles of French Jesuits have already brought trouble to these missionaries. A letter of introduction, written by Lord Salisbury to King Mtesa, was read, and gave great satisfaction. Soon after the arrival of the Jesuits the aspect of affairs was changed. The king accused the missionaries of playing him false, an untruthful report having reached him that the Egyptians were advancing their posts more to the south. Some months passed in a very unsatisfactory manner, and at length one of the missionaries was allowed to go to Egypt to prepare the way for the king's messengers, who were to be accompanied by Mr. Wilson; two more were permitted to return to the south side of the lake, 'on condition that they would thence send on to Mtesa some mission stores left there.' At the end of June, three remained at Uganda, without the necessary facilities either to carry on their mission work or to withdraw. With such troubles they are beset, through the combined intrigues of the enemies of corporeal and spiritual freedom."

—The same paper says that no direct tidings have been received from the London Missionary Society's agents at Ujiji on the Tanganika, and ascribes this break in communication to the Arab slave traders, and only hopes that their hostility has been limited to intercepting letters. Dr. Kirk, the consul at Zanzibar, has been instructed to institute inquiries. Dr. Laws, of the mission at Livingstonia (Scotch), has been requested to send messengers to Ujiji to learn the condition. Great solicitude is felt, and a day of special prayer for Divine guidance and help has been appointed. The last accounts in the *Chronicle* of the London Missionary Society report the death of Rev. A. W. Dodgshun seven days after his arrival at Ujiji, on the way to which place he lost nearly all the goods belonging to that part of the expedition, and the successful progress through Ugogo of Messrs.

Southon and Griffith: they were in good health, and confident of reaching their destination shortly.

—The *London Telegraph*, of Oct. 22, says: "All alike will be interested in the following extract from a letter which has just been received from Mr. Stanley, the famous African explorer, by an intimate friend. The letter is dated from Banana Point, at the mouth of the Congo River, Sept. 13, and says: 'All this year I have been very busy, and have worked hard. I have equipped one expedition on the East Coast; have reconstructed another—namely, the International—of whose misfortune we have heard so often, and have explored personally several new districts on the East Coast. Having finished my work satisfactorily to myself, my friends and those who sent me, I came through the Mediterranean and round to this spot, where I arrived two years and four months ago, on that glorious day on which we sighted old ocean after our rash descent of the Livingstone. * * * And now I begin another mission seriously and deliberately, with a grand object in view. I am charged to open—and keep open, if possible—all such districts and countries as I may explore for the commercial world. The mission is supported by a philanthropic society which numbers noble-minded men of several nations. It is not a religious society, but my instructions are entirely of that spirit. No violence must be used, and wherever rejected, the mission must withdraw to seek another field. We have abundant means, and, therefore, we are to purchase the very atmosphere, if any demands be made upon us, rather than violently oppose them. In fact, we must freely buy of all and every, rather than resent, and you know the sailor's commandment—'Obey orders if it breaks owners'—is easier to keep than to stand upon one's rights.'"

THE FREEDMEN.

REV. JOS. E. ROY, D. D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

VACATION REPORTS.

PROF. T. N. CHASE, ATLANTA.

A stranger could hardly obtain a more vivid and correct idea of the far-reaching influence for good that one of the higher institutions of the American Missionary Association is exerting, than by listening to the reports of the students as they return from their summer's work of teaching. At Atlanta University the first Sunday afternoon of the fall term is devoted to these reports, and to the teachers it is one of the happiest and most inspiring occasions of the whole year. We wish that many of the readers of the MISSIONARY could have been with us on last Sunday, and seen with their own eyes and heard with their own ears, since the full rich tones of voice, dignified composure and simple earnestness of these student-teachers cannot be transferred to paper. But I did not see you present, and so will give you the benefit of some notes I took down, departing from my original plan of arranging and classifying the "testimony," omitting quotation marks, and introducing the successive speakers simply by beginning on a new line.

I taught in Tatnal. Other pupils were afraid to go there because it was a democratic county. People did not want a teacher from outside of the county, because they did not want the money to go

out of the county. They liked me very much. Colored people have from one acre to 2500 acres of land, and are about as well educated as the whites. Children are compelled by their parents to come to Sunday-school. I kept up a Sunday evening prayer-meeting. Several of the children acknowledged Jesus and *turned over* to the church. I made two or three speeches on temperance.

My Commissioner is well disposed toward this Institution. I made two or three lectures against intemperance, and encouraged the people to educate themselves and accumulate property. At my exhibition three lawyers were present and forty or fifty other whites.

The Commissioner did not examine me, saying that this school was the best in the world and he never intended to examine a pupil from it. He was a Saturday-Sunday man and did not do any business on Saturday. I tramped a week and a half for a school and found one on Col. ——'s place. Parents want their children whipped, and do not think they are taught any thing unless they are whipped.

Some of us had a convention on temperance, tobacco and morals. The colored people own a good deal of land and make lots of cotton. One man made twenty-one bales, but saved only eighty dollars.

Col. —— said Atlanta University must be the best disciplined school in the State. The poor whites do not want to go to school, and are more intemperate and degraded than the blacks. If the colored man would only stand up for his rights, he would not be *hacked*.

I taught in a district called "Dark Corner." I think I gave them a right start. Had a prayer meeting which was largely attended. Poor whites use more whiskey than the colored people. Whites seem kind to blacks, lend them money and horses, and help them in every way.

I had an average attendance of thirty-three and a night-school of fifteen. Taught on an old plantation, on which there used to be five hundred slaves. Ignorance has great sway there. People have good stock, but cannot buy land. There is a temperance lodge in Camden of one hundred and forty members.

It was a bad county where I taught. I was *careful* about teaching there. They never had a school before. No land is owned by colored people. There is much opposition to their education. The immorality of the place is explained by the fact that they formerly had stills there. Preachers are not moral men. They are opposed to "foreign" teachers. Poor whites create a good deal of disturbance. Land is owned by those who owned it during slavery times, and they will not sell it to white or colored.

I was the first lady teacher that taught in the county and was quite a novelty. They had bad teachers. One white one was intemperate. White people were friendly. Three whites raised their hats to me, which was quite a new thing. I had a very good Sunday-school; white people attended my exhibition. They like this University very much, and the Commissioner wanted me to encourage the boys and girls to come up.

Most everybody uses whiskey and tobacco. I talked on temperance, distributed temperance papers and read to them. Took the New York *Witness* and read it to the people. I think I did some good among the children. The children of the poor whites are *knocking about* on the road all the time. They had a school one month, then gave it up. Young men spend Sunday in gambling; guess they are doing it right now. Some said I was not teaching them anything because I did not use the blue-back speller. The houses of poor whites are just like the colored, but their clothes are not so good.

The people where I taught are intelligent and well-to-do. Most of them own their own homes. The whites want the colored people educated. A speaker at

an exhibition of a female seminary said that the colored people were leaving them in the dark, and if they did not look out, the bottom rail would be on the top. Six or eight colored people own from one hundred to five hundred acres and stock. The Commissioner's wife asked me into the parlor and gave me a rocking-chair.

Where I was last winter, the people kept Thanksgiving. Of course I enjoyed that, because I knew you were keeping it here. I had a Sunday-school that was quite large at first, but when big meetings came on it grew small.

I had seventy-five pupils. I cannot see that I did much good, but I hope some good will come out of my summer's work. Public sentiment seems to sanction the worst things there are.

The people where I taught said they must have a man, that females could not teach, and they could not stand ladies. The whites, on the whole, are better to the teachers than the colored people are. I succeeded in getting six men to stop using tobacco while attending school, and then they said if they could stop fifty-five days they could all their life-time.

Somehow they looked at me like they looked at Columbus when he first came to America. Preachers are all intemperate men, and some of them said they could not preach well unless they had some whiskey in them. I taught four times in the same place, and have had a larger school each time. The morals of the colored people depend on the morals of the whites. I opened school at eight and closed at six. I saw no intemperance, because it was the wrong time of the year. I talked temperance and acted it. There is but little difference between the whites and colored; they eat together, sleep together, and have the same kind of houses.

Now to these reports, only a small part of which I have copied, I will add a few comments:

1. There is no diminution of the desire of colored children to learn, and of their parents to have their children educated. Parents want teachers to teach from early dawn to candle-light, and even to *beat* knowledge into the pupils.

2. Intemperance and licentiousness abound to a fearful extent, not only among the laity, but also among the clergy.

3. The poor whites need education and moral and religious instruction as much as the colored people, and our students are reaching some of them in their influence.

4. Public school privileges in the South are limited, and it will be a long time before suitable buildings are provided and efficient teaching secured.

5. The whites are, in the main, well disposed toward the colored people, and in favor of their being educated.

6. Many of the colored people are acquiring homes and other property, although in some places the owners of land will not sell it.

7. In some instances the colored people are cheated out of the benefits of their labor, and ill-treated in various ways.

8. Atlanta University stands high in the estimation of the people, and needs liberal pecuniary support from its friends to keep up its reputation and do the great work that lies before it.

9. Social prejudice seems to be yielding somewhat, although the fact that a white lady invited a colored girl to sit in a rocking-chair in her parlor, is not so common an occurrence as to make it unworthy of mention. Tidiness, gentility, intelligence and morality will yet be considered superior to a light complexion.

10. The hope of this race, as well as of any other, lies in the training of children, and hence the value of good schools, both day and Sunday.

11. The American Missionary Association is doing a valuable work among the *whites*, by showing them what education will do for poor people, and stimulating them to try to keep the "top-rail" where it is.

12. No one can estimate the influence our school is exerting in favor of education, industry, economy, temperance, Sabbath observance, chastity, social order, and, in short, morality and religion.

WOMAN'S WORK FOR WOMAN.

MISS LAURA A. PARMELEE, MEMPHIS, TENN.

We give the closing portion of a paper read at the Woman's Meeting, held in connection with the Annual Meeting at Chicago. In the opening portions of it, Miss Parmelee describes with frank truthfulness the perils which encircle the colored girls of the South by reason of the family habits, the laxity of the marriage relation, the ignorance of the laws of health, the late hours of their religious and social gatherings, &c. We print her statements and suggestions as to the remedy and protection.

Of special agencies for training colored girls to better habits, boarding schools claim the first place. If there had been seventy, instead of seven homes of this kind, we could to-day report a fairer record of virtue and purity. Under the constant supervision of faithful teachers, who regulate the hours, walks and visits of those in their charge, there is opportunity to acquire a love for systematic ways and a pure home life. With the instinctive imitation of their race they adopt the manners and sentiments of the ladies living under the same roof and sitting at the same table. Yet with this help, there has been frequent occasion for teachers to ponder the story of the young crabs that went from the sea-side to a seminary among the mountains, where they became ashamed of their own gait and diligently tried to learn the new way of walking, succeeding to the entire satisfaction of their teachers as well as themselves, and seeming to have forgotten the old ways, but, upon returning to parents and friends at the shore, relinquished the accomplishment and walked backwards as in other days.

In two or three schools—possibly more, but I speak only from personal knowledge—it is the duty of one of the lady teachers to give the girls instruction in dress, manners, morals and health, particularly in matters relating to their peculiar physical organization. Once a week the regular lessons are postponed or laid aside, that the pupils may have a half hour for listening to the lecture that has been thoughtfully prepared for their exclusive benefit. Commencing with points of etiquette, dress, sketches of lives of famous women, announcing the latest fashion items when they happen to be suitable, and so winning the confidence and arousing the interest of the class, it is comparatively easy to come to graver counsels concerning morals, health, danger of association with people of loose principles, the lowering of standards of personal honor, and finally the teaching properly due a daughter from her mother's lips.

This branch of work is neither light nor pleasant. False delicacy, fear of speaking injudiciously and of being misunderstood by the girls and their mothers, too long kept us silent. We shrank from meeting our full responsibility in this direction, and nerved ourselves to the task only when circumstances convinced us that it was an imperative duty. The ordinary study of physiology is good, but in colored schools something more is needed. Teach young girls to reverence the body, to regard all its functions as gifts of God, and the possibilities of motherhood to be sacredly guarded, and they are transformed from animals to thoughtful women. Do any regard this as dangerous argument? Those who have tried the experiment are satisfied of its worth. More sensible and healthful modes of dress, increasing discretion of manners and modesty of deportment, are immediate results of a plan that a few regarded as an innovation, but which has abundantly justified itself. If every well-established school of the American Missionary Association could be furnished with models

for this purpose, far more good would be accomplished than with empty hands, however wise the teacher's lips.

These health talks include cookery, sanitary measures, medical hints, and a thousand items of common information in a land of newspapers, but unknown to people who depend upon neighborhood gossip for all their knowledge.

As teachers became better acquainted with the needs of their fields, sewing lessons were given, or sewing schools established in connection with daily work. While teaching deft use of the needle, to mend old garments and cut new, there is opportunity to speak apt words about love of finery, habits of wastefulness or extravagance, and improper hours, all of which find quick lodgment in minds eager for new ideas. It is no slight gratification to teachers that, in large assemblies, they can select their students by a more quiet, suitable dress and dignified bearing.

House-to-house visiting is another important means of elevating the homes and making "life among the lowly" cleaner and purer. In the early days of labor for the Freedmen, ladies were commissioned by the American Missionary Association for this purpose. It is encouraging to note that, through the parent society, the Christian women of the North are adopting representatives to carry on this branch of work more systematically. Year by year there are changes in methods, and teachers have less time than formerly for this outside visiting.

Honorable mention must be made of the part Congregational churches bear in this work of regeneration. Too much time would be consumed in explaining the opposition they meet, or the great need of planting this little leaven that is already moving the mass of blind superstition. Suffice it to say, that one of the two denominations claiming the religious loyalty of the Freedmen insists that, once in Christ, a soul is forever safe, and can commit sin with impunity, because forgiveness frees from all restraints of the law. The other great body of believers is equally false in its explanations of truths held by followers of Whitefield and Wesley.

These are the principal agencies operating for the redemption of the colored homes, and through them for the emancipation of Africa, latest called of nations, now stretching out imploring hands for the light, and health, and hope, streaming from the cross of Christ. I will not stop to detail incidents illustrating various phases of the one great plan, nor recount successes attained, nor introduce you to the homes —truly homelike in peace, purity and domestic love; or to the little centres of social influence, where refinement and virtue invite your respect and friendship. There are such homes and circles, although they are not sufficiently numerous to have the power in their communities that they deserve.

Between the graduates of Atlanta or Fisk, and the toilers in cotton patch or rice swamp—between the better homes of Memphis or Charleston, and the cabins in piney woods or Louisiana glades—there is a great gulf, to be spanned only by the prayers and labors of Northern Christians. I have chosen not to paint prospects and aspirations of the dwellers *this* side of that chasm; but rather to give you a glimpse of life beyond in the darkness, that you may comprehend in some degree the urgency of the need to chase away the clouds that obscure the light of hope and purity.

I have thought it possible for women to do more than they have heretofore in distinct efforts for their own sex; that some new effort might be made to efficiently supplement the work of schools and churches.

Two years ago, we made a bold venture at Le Moyne Normal School. Health talks had become popular, and the teachers were convinced of the wisdom

of taking further steps in that direction, when, most opportunely, there came to Memphis a lady physician, well advanced in years, of evident culture, and provided with an excellent life-size model of the human frame. She was invited to lecture to our female pupils and their mothers, and did so very acceptably. Her gray hair commanded respect, although the girls were at first a little suspicious of the manikin. Satisfied with the effect upon the students and of the lady's good judgment, her services were secured for a course of lectures, to which the friends of the girls were invited. It was a happy idea, as was quickly proven. I cannot tell how many times teachers were thanked for the privileges thus afforded, or how many mothers exclaimed, "If I had only known these things sooner, I should have saved myself and my children worlds of sickness and trouble and disgrace!"

Ever since that experiment I have longed to see a similar opportunity offered to all the colored women. If a discreet, motherly woman, who understood anatomy, hygiene and medicine, could be furnished with a model of the body and sent through the large cities and villages, giving free lectures upon health, care of their own persons, proper food, training of children, and responsibility to God for the chastity of their sons and daughters, the Freedwomen would receive incalculable benefit. The teachers cannot always reach out and control the mothers; the missionary meets but a part of the women in a single city; but an itinerating lady physician could influence thousands of the very class most in need of the instruction she could give. I wish the heart of some woman, qualified for the undertaking, would be stirred to consecrate herself to this work. I think the officers of the Association would indorse such a movement. Certainly, pastors and teachers in the field would heartily welcome her to their churches and homes, to which she would be a valuable auxiliary, while exerting a more positive and direct influence upon the women than is possible from any one of the already established methods of work.

Dean Howson says: "How can you convert a country unless you convert the families? How can you convert the families unless you convert the mothers?"

It was once my privilege to minister to an honored friend who was gently falling asleep in Jesus. Happening to draw up a window-shade an hour before the eyes closed upon the scenes of mortal life, I received from the beloved lips this last commendation and counsel: "That's right; give us more light."

Speaking to-day in behalf of our colored sisters, I appeal for light. "Give us more light" to dispel the heavy clouds of ignorance and sin, to show plainly straight paths for the feet of stumbling ones, and for the praise of Him who is able to keep *us* from falling, and to present *us* faultless before the presence of His glory with exceeding joy.

THE GEORGIA CONFERENCE.

REV. C. W. HAWLEY.

The Georgia Congregational Conference, from which I have just returned, is a large body, if an extensive framework can make it so. My share of the travel to its second annual session at Savannah was about six hundred miles. Of the fourteen churches, two of which are in South Carolina, all save one were represented, and the meeting was much enjoyed by all. The color line was a little indistinct and almost forgotten. The colored brethren were quite in the majority on the platform and on the floor, and gave good proof of their ability to preside with dignity—Rev. Floyd Snelson was our Moderator—and to speak fluently and well. In fact, they

showed a real genius for public address, warranting the statement of a city daily —the Southern press is growing liberal—that their speeches were "worthy of the most dignified deliberative body." Dr. Roy reported the great meeting at Chicago, giving, as he had already done at Atlanta and Macon, rich skimmings from the papers and speeches there presented, and greatly cheering, with these proofs of the sympathy of Northern Christians, those who must here learn to do without the sympathy of their near neighbors. His lecture on Congregationalism also elicited much interest, and nothing but the lack of money to pay the printer prevented its immediate publication in full, as a much needed campaign document for the use of the churches. To whatever church a man here belongs, it becomes him to be able to state and to justify its faith and polity. There is kept up a running fire of small arms between denominations here. It was encouraging to see that the men of this young Conference desire to be intelligent Congregationalists, and able to defend themselves; but it is hoped that they will not fall into the mistake of making denominational strife the chief end of their existence, as some of their neighbors seem to do.

The reports from the churches do not show any rapid increase. "We must expect the churches to be small, perhaps, for twenty years yet," said one who has grown up with this work. There are obstinate prejudices in the way, and there is a great educational work yet to be done. A lay delegate sagely remarked: "When the ground is rough we must go slow, or there'll be trouble," adding also his personal testimony that, in seeking to bring others over to his way of thinking, he found it "mighty hard to sense them into anything better than their old ideas, that a man cannot have religion without making a great big fuss about it, and cannot pray without hollering as though the Lord was deaf;" but still he was sure that "if we kept pulling at the wheel and rolling on the chariot we should gain the field."

TWO COUNCILS.

On the way down to Conference, some of us stopped at Macon, according to letters missive, for the examination and ordination of Preston W. Young, acting pastor at Byron; and during the sessions of Conference another council examined and ordained two others, A. J. Headen, of Cypress Slash, and T. T. Benson, of Orangeburgh, S. C. These three young men passed very creditable examinations, and, with Rev. J. R. McLean, moderator of the second council, formed a very interesting and promising group—all Talladega men and classmates—a fine illustration of the good work done by the school for the church. Putting all things together—Conference and Councils, and acquaintance with the teachers and their excellent work in Macon and Savannah—it was with us all a grand week, quickening in its Christian fellowship, and profitable in its revelations of work already done, and of harvests yet to be gathered.

THE CENTRAL SOUTH CONFERENCE.

Education—Discipline—The Exercises.

REV. HORACE J. TAYLOR, ATHENS, ALA.

The Central South Conference embraces the Congregational churches of Tennessee, North Alabama and Mississippi. Last week we enjoyed the rare privilege of welcoming to our homes some of the members of this Conference, and the Field Superintendent of the A. M. A. On Thursday evening, Nov. 20th, Rev. G. W. Moore preached the opening sermon from Psalm lxxiii. 24, "Thou wilt guide me by thy counsel, and afterward receive me to glory." The subject was clearly and forcibly presented. On Friday morning an organization was effected by electing Rev. J. E. Smith, of Chattanooga, moderator. That morning was spent in hearing the narratives

of the churches. The reports generally showed progress. Athens alone reported a less membership than last year; but in this church there has been a growth in grace in many of its members.

In the afternoon we discussed the subject of education. The young people were especially urged not to be content with a little schooling, nor even with a good common school education, but to press forward with a determination to secure the very highest education that can be secured. The idea that the schools at Chattanooga, Athens, Florence and Memphis ought to be feeders of Fisk University was well brought out. These schools cannot give the high education that can be gained at Fisk, and their success should be measured largely by the number of students they send to Fisk University. Rev. J. E. Smith read an article on the necessity of church discipline. The subject was well presented, and in the discussion that followed, as in the paper, the idea that church discipline ought to have for its main object the reclamation of the offender, was clearly brought out. Dr. Roy and others also spoke as to the method of church discipline, and especially the propriety of getting evidence from any source. It seems that some, perhaps a majority, of the churches about here will not receive the evidence of any but their own members. Some think that Congregational churches should be bound hand and foot in the same way, so that the devil and his followers can manage all in their own way. Then any member could be guilty of theft, adultery, fornication or anything else; if he only were not seen by members of this church he could remain in "good and regular standing." Dr. Roy said emphatically that evidence was to be sought from any source, and weighed carefully. Others agreed with him.

At night Dr. Roy spoke, using his fine large map, on the work of the Association in the South. The house was full, and all were deeply interested. Saturday morning we listened to a paper by Rev. G. W. Moore, on how to reach the young people. Saturday afternoon was mainly taken up with hearing reports of committees. Revs. H. S. Bennett and J. E. Smith were chosen delegates from this Conference to the National Council. Saturday night we listened to the pews of Trinity church and congregation. This was one of the best meetings of Conference. Sunday morning Rev. H. S. Bennett preached from Acts ii. 3, and Revs. A. K. Spence and G. W. Moore officiated at the communion. At night Rev. A. K. Spence preached to young people from Ps. cix. 9.

I cannot give in this paper an idea of the interesting meetings we had. Each meeting was a feast of fat things. It was a great privilege to meet these brethren from abroad, to have them sit at our table, to talk with them about the common cause we all are interested in, and above all to meet with them around the table of our Lord. Some of us may never meet them again in Conference, but the memory of this good meeting will remain through life; and we trust that this church will receive a blessing in consequence of this meeting.

GEORGIA.

Thanksgiving Services and First Impressio

REV. C. W. HAWLEY, ATLANTA.

I have just come in from our social evening service of thanksgiving and prayer for the A. M. A. About fifty were present, and there were repeated expressions of gratitude for blessings here received, and fervent prayers for the continued and increasing success of the cause. One brother thought the Association the chief agent in the abolition of slavery, and spoke most feelingly of the inexpressible relief which that abolition had brought to him and to his people. Another in his prayer thanked the Lord for the schools and the church

in the city, expressing the conviction that if the A. M. A. had not sent its workers here "things would be in a considerably worse fix than they are."

One woman told her story: her blind gropings as a slave, her joy in being sought out and taught by the teachers of the A. M. A., just when she "*did not know what to do with her freedom,*" and made capable of giving her children, now converted, a Christian training, with a purpose henceforth to use for the good of others all the light and help she had received. Another told us how the A. M. A. had reached out its helping hand to him in this city when he was ignorant and vicious, and through the influence of a faithful teacher in a night school had saved him from evil companions and the curse of drunkenness.

It has been an intensely interesting meeting to me, and would have quickened the zeal of any friends of the A. M. A. who might have been present. Our regular prayer-meeting comes to-morrow evening and is a pleasant anticipation to me. I reached the field the 11th inst. and am not yet well acquainted with it. I am sure to be interested in it. I have quite enjoyed the welcome given me and have no painful sense of isolation. Their faces, their intelligence, their quiet good sense, their homes, so far as I have seen them, all surpass my expectations. The work that has been done for them *shows.* I shall esteem it a privilege if I may do something to help it on.

ALABAMA.

Emerson Institute—1865-1879.

REV. O. D. CRAWFORD, MOBILE.

It was named after Mr. Ralph Emerson, a resident of Rockford, Ill., whose timely gift enabled the Association to purchase "Blue College," a commodious building, with beautiful grounds, in the western part of the city, two miles from the post-office. It was originally built for the education of the white youth. In the transpositions of the times "after the surrender," as the close of the war is here styled, it became the resort of three hundred Freedmen. In April of our Centennial year it crumbled in the flames. The school went on in unfavorable quarters until, in May, 1878, it entered its new and elegant building, which was designed for two hundred and fifty pupils. Last year the yellow fever delayed the opening of school and crippled many of its friends. But adverse influences are now disappearing, and the ten thousand colored people of the city are looking to it again as the hope of their youth.

Last year, two-thirds of our whole number in attendance entered after the Christmas holidays. This year the second month closes with fifty names more than the highest number of last year. The rooms are furnished with the best of modern desks; but their present capacity is exceeded by more than forty names. If another room and sufficient teaching force be added by the friends of the Association after New Year's, our present number of two hundred and forty will, in every probability, run up to three hundred. To meet the wants of these, we should have six teachers besides the superintendent, including one that should give half an hour each day to instruction in vocal music and some time to instrumental music. We now have one that is competent for this work, but she has no time for it. Our overworked force is to be somewhat relieved by the expected arrival of a fifth teacher this week.

At present we are obliged to receive many primary scholars, not only to relieve the public want, but also with the view of raising up normal scholars, for whom the Institute has been specially designed. We regret the seeming necessity that is laid upon the colored parents of taking their children from the public schools. We do not advise their

action. The feverish desire for education which seized the body of colored people immediately after emancipation has subsided. Their best men are now obliged to urge upon them the duty of educating their children. In this they have come down to the level of the whites. An organization has been formed to promote this interest. The largest church has established a school of more than fifty members. The pastor of the most influential church, in point of intelligence, has opened one, with an attendance of more than forty, and teaches it himself, in addition to preaching three sermons every Lord's day and performing the other usual duties of a minister. These schools are intended to awaken their people in the matter, and to raise up candidates for the work of teaching, that may get their fuller preparation in our Normal department.

The friends of Christian education could not ask for a more needy and promising outlook than lies before us. Will they put into the hands of the Association the necessary means?

The Church—1876-1879.

Organized with forty-seven members, it now has sixty-one. It owes its origin and existence to the presence of the Institute. Its members are very poor in this world's goods, but delightfully rich in grace.

It was natural that the spirit of independence which found full scope among the Freedmen should seek for a church organization and connection with an ecclesiastical body whose history was not tainted with oppression. This disposition, however, has sometimes asked for more license for fleshly indulgences than pure Congregationalism permits. In this city it is impossible for your Superintendent to find a provision store having any considerable variety of goods that does not include among its principal commodities *wines* and *liquors*. Members and officers of churches are engaged in the trade, and scruple not to advertise conspicuously that branch of their business, which we regard as exceedingly immoral. Yet there are some churches, both white and colored, whose rules and discipline would delight the heart of a Puritan. Congregationalism is an exotic in this soil; and its Northern friends have reason to be pleased if it grows even slowly. Among the adverse circumstances against which our church has had to struggle may be mentioned a frequent change of pastors. In its three and one-half years it has suffered the perturbations incident to two summer supplies, and now the fourth pastor. These changes have tended to prevent some from making their church home with us. More permanence is a necessity. We have no such opportunity for reaching those under our educational care as is offered by a boarding-school. The parents of most of our pupils are connected with some church, and the children themselves with Sunday-schools. The kind of instruction they receive is one of the necessities of our continuance. The growing intelligence of the colored preachers, and the attractiveness of the large congregations which gather about them, make our beginning less attractive to the young, who otherwise might prefer our place of worship.

Your missionary has preached to the largest colored church in a revival meeting, and exchanged pulpits with the other leading pastor; but we cannot expect any special help from other churches in building up a new denomination in the midst of them. J. H. Roberts, now in the Senior Theological Class at Talladega, supplied the church very acceptably through the summer, and just before his departure witnessed the reception of four persons to fellowship. Since then the attendance has increased some. The interest in the Sunday-school has likewise received the impetus given it by the return of our school-teachers; yet our hopes of an increase

in members have not thus far been realized. As accessory helps we need Sunday-school papers and a library. Our problem is that of reaching the young with Christian influences in the form of direct religious instruction. For this purpose we have some advantages, and hope for more. We wish to keep this missionary work upon the prayerful hearts of our Northern friends.

A Revival

REV. J. D. SMITH, SHELBY IRON WORKS.

During the first week in October we set apart Wednesday as a day of fasting and prayer. On the following Sabbath we commenced a series of meetings, which continued three weeks. Brother H. W. Conley stopped off here on his way from Marion back to Talladega, and preached and labored very faithfully with us several days. Brother J. W. Strong came down and labored with me, preaching the word almost every night for over a week. Brother Jones, of Childersburg, paid us a short visit, and Rev. F. J. Tyler, of this place, pastor of the Union Church (white), preached for us. Last of all came Rev. G. W. Andrews, who preached several times.

Every evening, one half-hour before services, a number of Christians would assemble in the inquiry-room and converse with those who came to inquire of the way of salvation. I must say that the inquiry meetings were the means of great and untold good, as much or more than the sermons, perhaps.

Well, the meetings closed with twenty-one conversions reported. Last Sunday fifteen came forward, entered into covenant with the church, and were baptized, on profession of their faith. *All* of the candidates for baptism preferred sprinkling—the first instance, to my knowledge, where we did not have to immerse some out of so many uniting at one time; and, more singular than all, a Baptist father and mother presented their infant boy for baptism. When reminded by some of the Baptist brethren that they had "broken the rules of the church," they replied by saying that if they had five hundred children, they would have them baptized, because it was right in the sight of God. The work has a more hopeful outlook for future prosperity than ever before.

Some eight or ten are to unite by letter, the first opportunity, who did not get ready in time to join last Sunday. Our total membership will then stand about fifty.

TENNESSEE.

A Student Aided.

REV. E. M. CRAVATH, FISK UNIVERSITY.

Our readers will remember a plea for student aid made by President Cravath in the MISSIONARY for October. Soon after its publication this description of the first young man thus aided came, but has been delayed by the special matter which has claimed our columns. There are many more such at all our institutions awaiting similar help.

The first answer came in the shape of a draft for fifty dollars from a good friend of Rochelle, Illinois. On the same day with this answer a young man from Abbeville, S. C., came to Fisk University for the first time, and as he was a good representative of the class of young people for whom our appeal was made in the October MISSIONARY, we assigned him at once to this scholarship.

A brief sketch of his personal history may encourage some of the readers of the MISSIONARY who are yet hesitating to give a favorable answer to our appeal. Mr. Richard J. Holloway was born in Abbeville, South Carolina, in 1857, and was a slave up to the close of the war. He brought to the University the following testimonial from his former master, dated Abbeville, S. C., Sept. 8, 1879:

"The bearer of this, Richard J. Holloway, is a young man who was born in my family. I have known him from

his birth to the present time. He early exhibited a desire for knowledge, which he has pursued under great difficulties. Notwithstanding he has made considerable advance, his laudable desire seems to be unsatisfied, and he leaves this section of the country to avail himself of advantages offered elsewhere. So far as I know, his moral character is good. He is commended to the favorable regard of all to whom this may come." The first year after the war, being a lad of nine years, Richard had the opportunity of attending a school in Abbeville for five or six months. After this he was under the necessity of working with his parents, but contrived to study by himself so that he made considerable progress. During the fall of 1875 he happened to see, upon the table of his minister, a circular which had been sent out from the school established by the Am. Miss. Assoc. at Greenwood, S. C., which was then, and is still, taught by that most faithful and zealous missionary laborer, Mr. Backenstose, of Geneva, N. Y. Noticing that the tuition was only fifty cents a month, there dawned upon him the possibility of realizing his long-cherished desire of securing a good education. Inspired by this thought he left home and hired out on a plantation to earn some money with which to go to Greenwood.

By working three months he earned money enough, so that by buying his food and doing his own cooking he was able to attend school about the same length of time. He then went to one of the upper counties of South Carolina and taught a private school for two months, after which he worked for two months in a cotton-gin near by, while remaining to collect the money for his teaching. Being compelled to use considerable of the money he had earned to help his parents, he again secured a public school for two months, at fifteen dollars a month, and boarded himself. He then went over into Georgia and taught a public school, for which he was fortunate enough to receive twenty-five dollars a month. He was then able to return to Greenwood, where he was again under the instruction of Mr. Backenstose for nearly three months. Under the advice of his teacher, he determined to get to Fisk University if possible and take a thorough course of study, but not succeeding in earning much money by his teaching during the spring and summer, he stopped for five months of last year at Biddle University at Charlotte, N. C. He then undertook teaching again, determined to earn what money he could during the spring and summer, and to get to Fisk University if possible at the opening of the next school year. He only succeeded, however, in getting a three months' school in Georgia, for which he has only received payment in part. As soon as his school closed he started for Nashville and reached here on the 7th of October, just as the answer came from our friend in Illinois which told us what to do. Mr. Holloway is a member of the African Methodist church, and his desire evidently is to secure an education that he may use it in Christian work among his people.

We are confidently hoping that we shall receive similar answers enough to enable us to provide for at least a hundred such young men as this.

Health—Business—School—Church.

PROF. A. J. STEELE, MEMPHIS.

November 1st found Memphis dull, spiritless, and wearing a half deserted appearance, its streets strewn with autumn foliage and dry grass, so that the rustling of leaves beneath the feet was a more familiar sound than the rumbling of wagons or drays on most of the streets. Business men who had returned, in most cases without their families, wore a troubled and doubtful look. Many were discouraged and without hope for the future of the city, either as a business

point or a place of residence. A few, like the boy in the dark, made a pretence of courage by "whistling."

Although the Board of Health had declared the fever ended, there were still a few cases, with constant rumors of many more. After the cold spell of October 30, the weather became and continued unusually warm. Little or no cotton was being received, and orders for goods came not to waiting merchants. Laboring people returning to the city found no employment, and many suffered for the necessaries of life.

This state of things continued till the middle of November, when, after a few frosty nights, and with bright clear weather, the entire aspect of affairs changed, and rapidly took on a most hopeful and promising appearance. Cotton, the staple and life of business, began to come in rapidly, until before the end of November the daily receipts became the largest ever known at this point, placing Memphis as a primary cotton market scarcely second to New Orleans. With this revival of activity the empty talk of a hundred or so self-constituted newspaper correspondents and pretended scientists ceased to be heard on the corners and to be seen in the papers. The city authorities and a committee of citizens began a careful and thorough canvass of the city to ascertain its condition and needs. Under the advice of a committee of experts from the meeting of the American Sanitary Association held at Nashville, a system of sewerage and general sanitary reform was promptly adopted, and it is now expected that the Governor will convene the legislature to empower the city to make the needed changes. There is little doubt but that the hard and painful lessons of the past two seasons have finally been learned, and that at least another epidemic will not be invited next year by the criminal negligence of the authorities.

The school opened November 17 with about forty students. This number on December 2nd had increased to over 100. We are now receiving new students every day, of these ten are in the senior or graduating class. We note with interest a revival of the early desire for education and the culture which it brings; not *just* the early desire of ignorant and foolish expectation, but a steadily deepening conviction of the need and advantage of patient, continued study and training for better things in the future. We hope to foster this feeling, and to do what we may to realize the expectation, by building up honest, manly and womanly characters in our students. Many of the pupils have taught during the vacation months; some have not yet completed the term for which they were engaged. So far as we know, all have labored earnestly to exert an influence for good in the communities where they have been located. A few during the sickness were employed by the Howards or other societies as nurses, one young man saving about $200 at this work, and gaining an enviable reputation as a nurse.

Our public library is demonstrating its influence and usefulness in a gratifying way, in awakening in many laboring people a love of reading and of thought, aside from the great advantage it is to the school directly and indirectly. During the summer months, considerably over one hundred volumes were drawn and read. Among many others several white persons of most excellent standing availed themselves of its privileges. Of these latter, one is principal of a boys' and girls' school in our vicinity.

I cannot close this letter without a word concerning the church here. During the epidemic, one of its most earnest, reliable members fell a victim to the scourge. By thrift and saving, every family belonging to the church, except one only, got through the long summer of idleness without aid in the way of charity, and before the return of the

teachers, and in the absence of the pastor, the church voted to send a delegate to the Conference at Athens, raising money at once to pay his expenses. If this is not an example of commendable church devotion and courage, show us one that is so.

We look for a fuller, stronger school this year than ever before. I sometimes think these people have become so accustomed to adversity and trial, that they come out stronger under it than from any other experience. May it not be that God is leading them through rough ways to better things than we think?

THE INDIANS.

THE S'KOKOMISH AGENCY.

Homes and Schools—Lands and Titles.

EDWIN EELLS, AGENT, S'KOKOMISH.

The favor of a kind Providence has preserved us from any unusual calamities, and general good health, peace and prosperity have attended us and the Indians under my charge. It has been rather a quiet year, with nothing very startling, either good or bad, to affect us. Among the Indians generally, their habits of morality appear to have been growing stronger. Their general deportment is very good, and their style of living in their houses is improving all the time. Their general health, in consequence of their improved manner of living, has never been better than during the past year. Most of their houses have been ceiled and good tight floors put in them during the past winter, so that they are quite as comfortable as the average of white settlers throughout the country. There has been some land cleared by them, a decided advance in the kind of fences built by them, and I have furnished 1,000 fruit trees, which they have set out, nearly all of which have lived.

Our schools have been well attended, and the progress of the scholars in their studies has been quite satisfactory. The average attendance of the two schools has been something over fifty. One feature of improvement at the Agency, which deserves mention, has been the employment of apprentices, at small wages, at the various shops at the Agency. We have had five of our former school-boys employed in this way during the summer, and they have done very well.

Among the Indians who live off from the Reservation there has been an increasing desire to take up or acquire land for themselves. One band living at Clallam Bay, about 160 miles distant from the Agency, have purchased a tract of 154 acres of land, and have a favorable prospect before them of doing quite well. Ten individuals contributed the money to make this purchase. Some other individuals have taken up homestead claims and are improving them. One has completed his five years' residence and obtained his title to his claim.

The delay of the Government to furnish the Indians on this Reservation with titles to their allotments of land, has operated to discourage them very much in the improvement of their farms. They also had reason to fear that there was danger of their being removed from here and consolidated with other tribes, speaking different languages, and to a distance from the home of their childhood and the land of their fathers. This has added to their despondency and unnerved them for effort. With this cloud of despondency hanging over them, it has been up-hill work to induce them to make sufficient effort to insure

any progress. Their faith in the Government failing, their religious faith has also weakened, and while it has not led them to any bad practices, it has prevented them from making progress in Christianity. They reason in this way: If there is a God who rules the world, and institutes governments over men; if these governments are unjust and oppressive, it must be an unjust God who causes all this; and why should they love and worship such a being? This is the Indian mode of reasoning, and under the present circumstances there is a barrier raised in their minds against the Gospel.

As the treaty is soon to expire, and as some of the safeguards they have heretofore had will be removed, it seems to me very important that this measure should, if possible, be immediately consummated.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.
DIRECTORS: Rev. George Mooar, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, E. P. Sanford, Esq.
SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

THE SANTA BARBARA MISSION—CHIN FUNG.

BY REV. W. C. POND, SAN FRANCISCO.

Among the compensations attending my service as Superintendent of our Chinese Missions is the annual visit I am called to make to Santa Barbara; and, notwithstanding the great void I found in the absence of my greatly beloved brother, Rev. Dr. Hough—now returned to his former flock at Jackson, Michigan—no visit ever made there was more pleasant to me than my last. The movements of the steamers were such that it had to be an unusually long visit; and I gained thus the opportunity, not only to see more of the homes and hearts of our English-speaking brethren, but to get much closer in Christian affection and confidence to the Chinese who have begun to believe in the Saviour. Of the six that from this mission, several years since, united with the Presbyterian Church, only two remain; but three others were found who have never yet been baptized, and who seemed to give good evidence of being born again. My conversations with them greatly interested me. There seemed to be a simple faith, a hearty and practical consecration, a readiness to testify, to work and to give for Jesus, which certainly looked like true tokens of a new life—the eternal life—begun. I expect that they will be baptized and received into the Congregational Church at its next communion. The following sentences from a letter written me by one of them express what appeared to be the spirit of them all: "Our school is grow up nicely, and have very good teacher now. Only one thing I be very sorry. I will tell you about. Some school-boy go to bad way, and disobey our Lord Jesus Christ. I, in myself, have no strength to make them to love Jesus Christ. * * * Oh, I hope you pray for them, and ask God to send the Spirit to change their heart, and make them to 'member Jesus Christ died on the cross for us, and make them to

'member continue in heart wherefore the heathen too. [*I. e.*, if I understand him, make them consider wherefore they should continue heathen at heart.] Oh, we are 'member you always in heart, because you very kind to our countrymen. I have nothing to recompense you. But I pray to God for you, and ask God to bless you and comfort you, and give you reward in Heaven."

The anniversary of the mission was held on Sunday evening, October 26. A large audience was present, and great interest was evinced. Besides the exercises by the pupils, there was the annual report, and brief addresses by the pastors of the Congregational and Presbyterian churches. The exercises indicated some good progress made during the year. I remember especially a recitation of the 115th Psalm, a responsive recitation of John, xiv. chap., and a little dialogue about our mission schools, and what is learned in them—"not only the English language, but about Jesus Christ our Saviour from sin." One pupil recited the Apostles' Creed, another the Ten Commandments, and none except one or two very recent comers were without some Gospel text, which, fastened in the memory, was recited in intelligible English. Sacred songs, in both English and Chinese, were interspersed, and the half-hour was fraught with blessing, I am very sure, to all concerned. I have never been so hopeful of the best results from our Santa Barbara work as I am just now.

CHIN FUNG

is one of our earliest fruits, a bright intelligent young man whom, years ago, I invited to become one of our helpers. He declined on the ground of being too little acquainted with Chinese, having had little, if any, opportunity of attending school in China. But I remember that he said, "I have wished very much that I could be prepared to go as a missionary to my countrymen at home." I confess that I did not realize how deep that feeling was. Such expressions are frequent among our brethren, and I never have doubted their sincerity, but I have generally thought of them as consciously a wish for the *impossible*, and consequently never likely to grow to a controlling purpose deciding the life-work. But it was not so with Chin Fung. With the hope of this he has been saving all these years, with rigid economy, the slender earnings of his work as a house-servant. At length, encouraged by the excellent Christian lady by whom, of late, he has been employed, he determined to go to Hartford, Conn., and commence his course of study. Before this letter reaches you, I trust he will be there.

He did not get away without a struggle. The agony of inward conflict into which he was thrown by the representations of heathen kinsmen, as to the wrong he was doing his family, the difficulties and calamities in which he might involve his older brothers if he should thus turn his back on China, and disregard a possible betrothal which his elder brothers, it was said, had made for him, (although, with this great plan in view, he had charged them not to involve him in any such responsibility,) called forth my intense sympathy. But I felt that it was the Master's call to which, these years, he had been listening, and that to go back to China in obedience to the summons of his brothers would be to turn his back on Christ. He himself saw it so at length—saw it *for himself*, and from that instant there was no hesitancy. "I will start to-morrow," he said, with an emphasis which marked the conflict ended and the victory won. He certainly has some qualities which under skilful training would tend to make him a useful missionary.

IN GENERAL.

What I have written about the Santa Barbara school, I might have written of almost all of them. We have an excellent corps of teachers, and though one or two of our schools are suffering be-

cause our reviving business prosperity involves their pupils in evening work, others are steadily increasing in size, and increasing still more, I trust, in usefulness. At the last communion at Bethany church seven were baptized. A much larger number than that have recently united with the Association of Christian Chinese, thus avowing themselves as Christians, and coming into the process of test work and training, which we feel to be necessary before they are finally accepted in the church. But we need to do much more: to enter new fields, to send forth more laborers, and meanwhile in fields already occupied to bring to bear as never hitherto, the zeal, the wisdom, the living spiritual power of Him whose name is "God with us." Brethren, pray for us.

CHILDREN'S PAGE.

AMATEUR HEATHEN.

The small-boy who has been well and piously brought up hates the heathen, though policy compels him to conceal his feelings. He envies the heathen small-boy, and at the same time looks upon him as a selfish and remorseless absorber of Christian pennies. This is natural and inevitable. The small-boy is told that his heathen contemporary goes constantly barefooted, wears very little clothing, is never washed, never goes to school, and is never taught anything that is good and useful. Moreover, the heathen small-boy lives in a country where tigers and other delightful wild beasts abound, and where the exciting spectacle of a widow burning to death in company with her husband's corpse—an attraction which no circus in this country has had the enterprise to offer—is frequently exhibited free. Of course, the small-boy of Christian lands envies the blessed lot of his heathen brother, and would give worlds had he, too, been born a heathen. Now, when this envious small-boy is compelled to give 50 per cent. of his pennies to the heathen, he feels that it is both unreasonable and unjust, and his anger burns against the heathen small-boy who, although rolling in every kind of heathen luxury, meanly absorbs the scant wealth of small-boys who have had the misfortune to be born in Christian countries. He cannot avoid noticing that the grown-up folks who think that he should give one-half of his pennies to the heathen, do not divide their own property in that way, and he never drops a copper in the collector's box without feeling that he is the victim of moral blackmailing.

Now and then there arises a small-boy with a gigantic intellect, and a degree of courage which marks him as a born leader of his race. It is the exceptional small-boy of this variety who heads expeditions against the Indians and organizes gangs of juvenile highwaymen. That these enterprises do not meet with success is due to forces beyond his control, but they display the greatness of his intellect and the boldness of his character. Of this type of small-boy is Master Jaggars, of North Meriden, Conn., who lately devised an ingenious and entirely novel scheme for arresting the flow of American copper coins toward the heathen pockets of juvenile India.

Some two months since, Master Jaggars, who had painfully accumulated the sum of twenty-five cents, with a view to an expected circus, was compelled to consecrate fifteen cents to the hated small-boys of India. It was this last of a long series of pecuniary outrages that determined him to take a bold stand against missionary assessments, and he, there-

fore, summoned a mass-meeting of small-boys on Saturday afternoon at Deacon Pratt's barn, ostensibly with a view to rats, but really in order to propose a plan of defense against heathen encroachments.

Master Jaggars made a moving speech, in which he glowingly described the luxury in which the heathen small-boy wallows. "He ain't washed, and he can wear just as little cloze as hesermineter. There ain't no school for him, nor no Sunday, you bet. He can go swimmin' every day, and can just lay off on the bank and see the crocodiles scoop in washerwomen and such. Then his back yard is chuck full of tigers and hipopomusses, and no end of snakes, and he can steal his dad's gun and shoot 'em out of the back window. This is the chap that rakes in all our money, and I say its mor'n we ought to stand. Now, I move that we all turn heathen ourselves. The folks can't make us wash and go to school if we're heathen, and all the other boys will have to put up their money for us." It is needless to say that this speech was received with tumultuous applause. Howls of execration went up as the luxuries of the hated heathen were described, and the proposal to adopt heathenism as a profession was unanimously supported. A slight temporary opposition was manifested by Master Sabin, who maintained that in order to become heathen they must first have their eyes put out—a theory which was based upon a misinterpretation of the hymn which speaks of "the heathen in his blindness." The objector, however, was soon convinced of his error, and expressed thereupon a hearty desire to become a heathen.

The details of the scheme were all arranged by Master Jaggars. A plaster bust of Mr. S. J. Tilden was decided to be ugly enough to serve as an idol, and the amateur heathen placed it on an empty barrel in the barn, and bowed down to it with much gravity. They discarded all their clothing except a towel twisted around the waist, and blackened their entire bodies with burnt cork. There could be no doubt that they were very successful heathen in appearance, and, as it was late in the afternoon, they resolved to spend the night in the barn; to breakfast on the spoils of Deacon Pratt's orchard, and to attend Sunday-school in a body, in order to collect tribute from the Christian boys. The Sunday-school opened as usual the next morning, although the absence of eleven boys created a good deal of remark. Soon after the exercises had begun, the teachers were astounded at the entrance of Master Jaggars and his ten associate heathen. It is only fair to say that the heathen behaved themselves with as much propriety as their professional duties would permit. Master Jaggars advanced to the Superintendent and remarked, "If you please, Sir, we've all turned heathen. There ain't no foolin' about it. We've got a first-class old idol, and we don't believe in nothing no more. So, if you please, Sir, will you please tell them Christian boys to fork over half of all the money they've got, and to remember how blessed it is to consecrate it to real genuine heathen."

There is no instance on record in which a heathen has been converted as quickly as was Master Jaggars. The Superintendent held him by one ear, and at the tenth stroke of the cane Master Jaggars renounced his heathenism and promised to smash his idol and return to the Christian faith without a moment's delay. The other heathen, alarmed by the fate of their leader, fled to the barn, washed themselves, resumed their clothing, and went homeward with sober countenances, singing missionary hymns. The North Meriden revival of heathenism was a disastrous failure, but nevertheless the boldness and originality of the scheme devised by Master Jaggars must command our wonder and admiration.

RECEIPTS

FOR NOVEMBER, 1879.

MAINE, $173.33.

Bath. Ladies, *for a Teacher*	$ 8 50
Biddeford. Second Cong. Soc	27 51
Cumberland Centre. Cong. Ch. and Soc. to const. OREN S. THOMAS, L. M	33 00
Farmington. Cong. Ch. and Soc	19 45
Foxcroft and Dover. Cong. Ch. and Soc	8 41
Fryeburg. Cong. Ch. and Soc	13 46
Limerick. S. F. H., *for Raleigh, N. C.*	1 00
Litchfield. Ladies, Bbl. of C.	
Newcastle. Second Cong. Ch. and Soc	7 00
North Anson. ———	10 00
Scarborough. Cong. Ch. and Soc., "A Friend"	33 00
Waterford. "A. D."	5 00
Wilton. Cong. Ch	7 00

NEW HAMPSHIRE, $158.31.

Auburn. "F. B."	1 00
Candia. Jona. Martin	5 00
Dunbarton. Cong. Ch. and Soc	11 00
Durham. Cong. Ch. and Soc	11 50
East Alstead. Second Cong. Ch., $5.55; First Cong. Ch., $3.10	8 65
East Jaffrey. Mrs. D	25
Hancock. Cong. Ch. and Soc	25 00
Harrisville. Cong. Ch. and Soc	7 85
Hinsdale. Cong. Ch. and Soc., $9.62; G. W., 51c	10 13
Jaffrey. Cong. Ch. and Soc	10 00
Keene. First Cong. Sab. Sch	28 37
Mason. Anna M. Hosmer, *for Wilmington, N. C.*	6 25
Pembroke. C. C. S	51
Pittsfield. ———	10 00
West Lebanon. Cong. Ch. and Soc	22 80

VERMONT, $266.76.

Barnet. Cong. Ch. and Soc. (ad'l)	7 75
Chester. Cong. Ch. and Soc	23 88
Danville. Cong. Ch. and Soc. $20.50, and Sab. Sch. $10	30 50
Fayetteville. ESTATE of Sophia C. Miller, by Milon Davidson	75 00
Johnson. Cong. Ch. and Soc	10 00
Island Pond. Cong. Ch	13 00
Lower Waterford. Cong. Ch. and Soc	12 19
North Cambridge. M. K	1 00
Pittsford. Mrs. Nancy P. Humphrey	10 00
Tunbridge. Cong. Ch	2 07
Saint Johnsbury. Mr. and Mrs. E. D. Blodgett, to const. HERBERT W. BLODGETT, L. M.	30 00
Swanton. Harriet M. Stone	5 00
West Enosburgh. Henry Fassett	5 00
West Randolph. Mary A. and Susan E. Albin	6 00
West Westminster. Cong. Ch. and Soc	8 96
——— ———	20
Woodstock. First Cong. Ch. and Soc	26 21

MASSACHUSETTS, $2,626.08.

Amherst. G. C. Munsell	2 00
Arlington Heights. Joseph C. Gilbert	5 00
Ashby. Cong. Sab. Sch. *for Student Aid, Atlanta U.*	25 00
Barre. ESTATE of Phebe Barrett, by Thos. P. Root, Ex	87 55
Berkshire Co. ESTATE of Lucy Young, by Lucy C. Lincoln, Executrix	100 00
Billerica. Orthodox Cong. Sab. Sch	8 00
Boylston. Ladies' Benev. Soc. $1.50 and B. of C	1 50
Boston. Mt. Vernon Ch., "E. K. A." $30, to const. MISS SARAH B. ALDEN, L. M.; C. H. N. $1	$31 00
Bradford. Mrs. Sarah C. Boyd, *for Student Aid, Atlanta U*	15 00
Cambridgeport. Ladies' Missionary Society of Pilgrim Ch. $30, to const. MRS. GEORGE R. LEAVITT, L. M.; Prospect St. Sab. Sch. $11.68	41 68
Canton. Evan. Cong. Ch	22 86
Charlestown. Ivory Littlefield	50 00
Concord. Trin. Cong. Ch. and Soc. *for Student Aid*	26 00
Cummington. "Friends."	6 50
Dedham. Cong. Ch. and Soc. $177.10, and Mon. Con. Coll. $15.63; E. P. B. 50c	193 23
Dorchester. Miss E. Pierce	10 00
Easton. Evan. Cong. Ch. and Soc	11 50
Fairhaven. First. Cong. Ch. and Soc	30 00
Florence. Florence Ch	110 78
Grantville. Cong. Ch. and Soc	10 88
Hatfield. Cong. Ch. and Soc	55 50
Harwich. Cong. Ch	13 27
Holbrook. BEQUEST of "E. N. H."	200 00
Holbrook. "E. E. H."	25 00
Housatonic. Housatonic Cong. Ch. and Soc.	22 36
Ipswich. First Ch., Bbl. of C.	
Jamaica Plain. Central Cong. Sab. Sch., *for Student Aid, Atlanta U.*	50 00
Lawrence. Lawrence St. Ch., Bbl. of C.	
Leverett. Cong. Sab. Sch	2 75
Lexington. Hancock Cong. Ch. and Soc	5 01
Litchfield. First Cong. Soc. to const. H. B. EGGLESTON, L. M	40 50
Lowell. Eliot Ch. and Soc	2 34
Marshfield. Ladies, by Miss Alden, $1.50, and B. of C	1 50
Mattapoisett. A. C	1 00
Medfield. Second Cong. Ch. and Soc. $72.25, to const. REV. GEO. H. PRATT and MISS LYDIA A. DOW, L. M's; Ladies of Second Cong. Ch., Bbl. of C	72 25
Merrimac. John K. Sargent and Charles N. Sargent, $2 ea	4 00
Middleton. Cong. Ch. and Soc	10 50
Millbury. M. D. Garfield, $5;—Cong. Ch., $2.20, *for Student Aid, Atlanta U*	7 20
Milton. First Evan. Cong. Sab. Sch	16 00
Montville. Sylvester Jones	2 00
Natick. Cong. Ch. and Soc. ($50 of which from S. S.)	135 79
Newburyport. Freedmen's Aid Soc., by Mrs. Mary E. Dimmick, $75, *for Lady Missionary, Macon, Ga.;*—Whitefield Cong. Ch., $10.10; P. N., $1	86 10
Newton Center. First Cong. Ch. and Soc	24 94
North Brookfield. Miss Abby W. Johnson, *for Student Aid, Fisk U*	25 00
Norfolk. Cong. Sab. Sch	10 17
Northampton. "A Friend," $100; W. K. Wright, $30; First Cong. Ch. (ad'l) 75c.;—"Friend," a New Single Harness, *for Talladega*	130 75
Orleans. Cong. Sab. Sch	10 00
Phillipston. Ladies' Benev. Soc., Bbl of C.	
Pittsfield. James H. Dunham	25 00
Reading. Rev. W. H. Willcox, Books, with cash for freight, *for Library, Talladega C.*	410 35
Roxbury. Bbl. of C. *for Mendi M.* by Miss E. E. Backup.	
South Boston. Phillips Cong. Ch	78 55
Southampton. Cong. Ch. and Soc	42 73
South Hadley. First Cong. Ch. and Soc	28 00
Spencer. Young Ladies' Mission Circle, $7 and Bbl. of C	7 00

Springfield. First Ch. $37.50; Mrs. Dr. Smith $3; Eight individuals, $1 each: Others, $2.75, *for Millers Station, Ga.* by Mrs. E. W. Douglass;—Wm. H. Hale, $6 ..... $ 57 25
Taunton. Trin. Cong. Ch. and Soc 100 00
Thorndike. James H. Learned, $10; Mrs. E. L. Learned, $2 ..... 12 00
Tewksbury. Cong. Ch. and Soc 29 00
Townsend. Cong. Sab. Sch 5 00
Watertown. Mrs. S. S. 60c; Mrs. E. S. P. 60c; W. R. 60c; Corban Soc. 2 Bbls of C 1 80
Westborough. Freedman's Miss. Ass'n. Bbl. of Bedding and C. *for Atlanta U* .....
West Boxford. Cong. Ch. and Soc. *for Student Aid, Straight U* 10 00
West Newton. J. H. P 1 00
Worcester. Union Ch. $39; Salem St. Ch. and Soc. $36.99; Mrs. Mary E. Gough, Bbl. of C 75 99

RHODE ISLAND, $390.10.

Central Falls. Cong. Ch 89 75
Providence. Union Cong. Ch. and Soc., $192.60:—Young Ladies' Soc. of Beneficent Ch., $100, *for Student Aid, Fisk U.*;—Plymouth Cong. Ch., $7.75 ..... 300 35

CONNECTICUT, $2,188.92.

Ashford. Cong. Ch 10 00
Berlin. "A Friend," *for Student preparing for African M* 50 00
Bristol. Mrs. P. L. Alcott 5 00
Colchester. Mrs. C. B. McCall, $10;—Rev. S. G. Willard, $10, *for Student Aid, Straight U.* 20 00
Cornwall. ESTATE of Hannah D. Cole, by Geo. H. Cole, Ex 50 00
Danbury. Second Cong. Ch 3 00
Durham. Ladies' Missionary Ass'n, $3, and Bbl. of C., by Mrs. Harriet C. Chesebrough, *for Talladega C* 3 00
East Hampton. Talladega Soc., *for Student Aid, Talladega C* 12 50
Enfield. First Cong. Ch 14 17
Glastenbury. First Cong. Ch 140 00
Hadlyme. Cong. Ch 11 24
Hampton. Cong. Ch 22 90
Hanover. Cong. Ch. and Soc 40 00
Hartford. "A Friend," $300; "Pearl Street Cong. Ch." $91.90; Rev. E. E. R., $1 .... 392 90
Harwinton. ESTATE of F. S. Catlin (ad'l), to const. VIRGIL R. BARKER and MRS. ELLEN M. BARKER, L. M's 65 55
Litchfield. "L. M." 3 00
New Canaan. Cong. Ch. and Soc 15 00
New Haven. Nelson Hall, $30; "A.T." $25. 55 00
New London. TRUST ESTATE of Henry P. Haven 50 00
New London. W. C. Crump, *for Fisk U* 10 00
New Preston. Rev. Henry Upson 5 00
North Madison. Cong. Sab. Sch., Box of Books by J. M. Hill.
Norfolk. Robbins Battell, *for Fisk U* 50 00
Norwich. BEQUEST of Mrs. Daniel W. Coit, by Chas. W. Coit, Ex., *for the Freedmen* 500 00
Norwich. Dea. Ed. Huntington 5 00
Plainfield. Cong. Ch. and Soc., to const. MRS. NELLIE ROBINSON, L. M 38 45
Plainville. Cong. Ch 57 04
Prospect. ESTATE of Andrew Smith, by David R. Williams, Ex 200 00
Poquonock. Cong. Ch 10 87
Rockville. George Maxwell, $100; Second Cong. Ch., $25, *for Fisk U* 125 00
Southport. "A Friend," *for Student Aid, Fisk U* 25 00
Stratford. Cong. Ch 21 10
Thomaston. Cong. Ch 26 70
Waterbury. "A Friend," *for a young man preparing for African M* 20 00
Westport. "A Friend" 5 00
Wolcottville. L. Wetmore 100 00
Woodbury. North Cong. Ch., $18.25; Sab. Sch. Class No. 13, $7; Friends, $1.25 ..... 26 50

NEW YORK, $1,589.03.

Brasher Falls. Elijah Wood, $15; Mrs. Oliver Bell, $5 ..... $ 20 00
Brooklyn. ESTATE of Mrs. Eli Merrill, by Eliza L. Thayer, Ex 500 00
Brooklyn. Central Cong. Sab. Sch., $40, *for Lady Missionary, Charleston, S. C.*, and to const. GEO. A. BELL, L. M.; JULIUS DAVENPORT, $30, to const. himself, L. M.; J. E., $1 ..... 71 00
Buffalo. W. G. Bancroft 200 00
Canandaigua. Hon. M. H. C 1 00
Canastota. ESTATE of Mrs. Lezetta Mead, by Loring Fowler 300 00
Central Square. W. S. T 51
Deansville. "L." 5 00
Deer Park. Artemus W. Day 8 50
Evans Center. L. P 50
Gaines. M. and B. H 1 00
Gloversville. Alanson Judson, $25; Wm. A. Kasson, $5, *for Fisk U* 30 00
Irvington. Mrs. R. W. Lambdin 5 00
Malone. First Cong. Ch., $34.37; Member First Cong. Ch., $2 ..... 36 37
Newburgh. John H. Corwin, to const. MISS LOUISE CORWIN, L. M 50 00
New York. Rev. L. D. Bevan, D.D., $100;—A. Lester & Co., Carpet and C., *for Hampton N. and A. Inst* 100 00
Oneida Co. "A Friend" 20 00
Oswego. First Cong. Ch. Sab. Sch., *for Student Aid, Straight U* 30 00
Penn Yan. Chas. C. Sheppard 150 00
Pharsalia. "Friend" 15
Ransomville. John Powley 5 00
Seneca Falls. "A Friend" 50 00
Springville. Lawrence Weber 3 00
Troy. "Little Margaret" and Mary F. Cushman 2 00

NEW JERSEY, $180.14.

Jersey City. First Cong. Ch 40 89
Mendham. Rev. I. N. Cochran, *for Student Aid, Fisk U* 25 00
Orange. Trinity Cong. Ch., $93.75; A. T. M., 50c 94 25
Red Bank. Mrs. R. R. Conover, Bbl. of Books.
Salem. W. G. Tyler 20 00

PENNSYLVANIA, $2,416.38.

Alleghany. Plymouth Cong. Ch., *for Mission Work, Berea, Ky* 34 38
Hillsdale. Miss Jane Wilson 2 00
Pittsburgh. B. Preston 25 00
Washington. ESTATE of Samuel McFarland, by Abel M. Evans, Ex 2,343 00
West Alexander. Thomas McCleery 10 00
West Middletown. Mrs. Mary Mehaffey 2 00

OHIO, $238.74.

Andover. "A Friend" 10 00
Bellevue. Elvira Boise, $25; S. W. Boise, $20 ..... 45 00
Cardington. R. M 1 00
Cleveland. G. A. R 50
Edinburgh. Cong. Ch 17 34
Geneva. First Cong. Ch., C. Talcott, $5; Mrs. G. F. Sadd, $5; Others, $20 ..... 30 00
Gustavus. Mrs. L. A. King, *for Student Aid, Talladega C* 2 00
Hudson. M. Messer 10 00
Huntsburgh. A. E. Millard, $5; Mrs. M. E. Millard, $5 ..... 10 00
Madison. "Friends," *for Student Aid, Tougaloo U* 9 25
Medina. Cong. Ch. and Sab. Sch. *for Chinese M* 2 50
Oberlin. First Ch. Branch of Oberlin Freed Woman's Aid Soc. by Mrs. W. G. Frost, Treas., $75, *for Lady Missionary, Atlanta, Ga.*;—"A Friend," $5, *for Student Aid, Atlanta U* 80 00

Painesville. E. E. J ..... $ 1 00
Radnor. Edward D. Jones 5 00
Talmadge. Miss Josephine Pierce 6 00
Wauseon. Cong. Ch 4 00
Wayne. H. F. Giddings and wife ($1 of which *for Chinese M.*) 2 00
Weymouth. Cong. Ch. *for Chinese M.* 2 15
Zanesville. Mrs. M. A. D. 1 00

ILLINOIS, $623.64.

Aurora. First Cong. Ch. Sab. Sch. *for Student Aid, Fisk U.* 25 00
Blue Island. Cong. Ch 7 00
Canton. Cong. Ch. Sab. Sch. *for Student Aid, Fisk U.* 25 00
Chicago. E. W. Blatchford, $250, *for Student Aid, Fisk U.*;—"Mrs. E. S. D." $60 to const. MISS EVELYN L. ROLLS and MISS LILLIE AGNES ROLLS, L. M's;—James W. Porter $25, *for Student Aid, Atlanta U.* 335 00
Chesterfield. Cong. Ch 3 00
Elgin. Cong. Ch 24 29
Farmington. Cong. Ch. Sab. Sch. *for Student Aid, Fisk U.* 15 00
Galesburg. Mrs. Julia T. Wells 15 00
Geneva. Mrs. G. R. Milton 5 00
Lyonsville. Arthur and Annie Armstrong, *for Student Aid, Fisk U.* 1 50
Northampton. R. W. Gilliam 5 00
Oneida. Cong. Sab. Sch 2 00
Richmond. Cong. Ch 7 40
Rochelle. Wm. H. Holcomb, *for Student Aid, Fisk U.* 50 00
Rockford. Mrs. David Penfield, $50; Ladies of First Cong. Ch., $25, *for Student Aid, Fisk U* 75 00
Roscoe. Mrs. A. A. Tuttle. 2 50
Sandwich. Cong. Ch 20 00
Stillman Valley. Cong. Ch 5 95

MICHIGAN, $283.34.

Flint. Cong. Ch. Sab. Sch., *for Student Aid, Fisk U.* 10 00
Greenville. Cong. Ch., $46.24;—Cong. Ch. Sab. Sch., $24.21; E. P. C., $1, *for Student Aid, Fisk U.* 71 45
Hillsdale. J. W. Ford 2 00
Lansing. Plymouth Cong. Ch 46 30
Metamora. Cong. Ch 2 00
Olivet. Students of Olivet College and Citizens (of which Wm. B. Palmer, $20), $60, *for Student Aid, Talladega C.*;—Cyrus Ellis (Bbl. Wheat, *for Agl. Dept., Talladega C.*), $3.75;—Alex. Tison, $2 ..... 65 75
Richland. Mrs. S. A. S 51
Romeo. Cong. Ch., $57; E. W. Giddings, $5 ..... 62 00
Saint Johns. First Cong. Ch. and Soc 23 33

IOWA, $174.32.

Chester Centre. Cong. Ch. $23;—Cong. Ch. Sab. Sch., $15, *for Student Aid, Fisk U.* 38 00
Cincinnati. W. T. Reynolds 2 00
Council Bluffs. First Cong. Ch. Sab. School *for Student, Talladega C.* 30 00
Des Moines. Woman's Miss. Soc. of Plymouth Cong. Ch. (of which $5 *for Student Aid, Fisk U.*) 30 00
Emerson. E. H. D. F 1 00
Glenwood. Cong. Ch 7 31
Green. R. L 1 00
Grinnell. Mrs. Day, $5, *for Student Aid*;—Mrs. Kendel, $2; Friends, $1; Mrs. G. $1, *for Millers Station, Ga.* 9 00
Iowa Falls. Cong. Ch 12 00
Leon. Miss J. K 1 00
Maquoketa. Cong. Ch 22 71
Osage. Cong. Ch. *for Millers Station, Ga.* 5 00
Riceville. "Friends," $5; Mrs. B. and Mrs. A. P. $1 ..... 6 00
Strawberry Point. Cong. Soc 4 30
Tabor. "A Friend." 5 00

WISCONSIN, $118.04.

Black Earth. Cong. Ch., *for Student Aid, Talladega C.* ..... $ 5 00
Delaware. Cong. Ch 15 00
Durand. Cong. Ch 5 00
Elkhorn. First Cong. Ch 9 62
Genoa Junction. Cong. Ch 9 77
Kenosha. Cong. Ch. *for Student Aid, Fisk U.* 50 00
New Chester. First Cong. Ch 1 65
Plattesville. Cong. Ch 20 00
Two Rivers. Cong. Ch 2 00

MINNESOTA, $89.23.

Lake City. Sab. Sch., by Miss Robinson, *for Student Aid, Straight U* 25 00
Mankato. Cong. Ch 2 93
Minneapolis. Plymouth Cong. Ch 16 75
Plainview. Cong. Ch., $29; and Sab. Sch. $6 ..... 35 00
Wabasha. Cong. Ch 9 55
Northfield, Minn., Correction. In Dec. number, Bethel Sab. Sch. $2.09, should read Blackman Sab. Sch. $2.09.
Waterford. Union Ch. should read Union Sab. Sch. $4.

KANSAS, $6.60.

Burlingame. "A Friend" 1 00
Seneca. Cong. Ch 5 60

NEBRASKA, $26.50.

Red Willow. "A Friend" 26 50

OREGON, $13.25.

Forest Grove. Cong. Ch., $12.75; Mrs. M. R. W., 50c 13 25

CALIFORNIA, $127.10.

San Francisco. Receipts of the California Chinese Mission 127 10

DISTRICT OF COLUMBIA, $130.

Washington. First Cong. Ch. ($50 of which *for Howard U.*) 120 00
Washington. Mrs. A. N. Bailey 10 00

MARYLAND, $100.

Baltimore. Rev. Geo. Morris, *for a Teacher, Fisk U.* 100 00

KENTUCKY, $10.

Ashland. Hugh Means. 10 00

TENNESSEE, $116.10.

Nashville. Fisk U., Tuition 116 10

NORTH CAROLINA, $102.78.

Raleigh. Cong. Ch., *for Mendi M* 1 00
Wilmington. Normal School, Tuition, $93.25; First Cong. Ch., $8.53 ..... 101 78

SOUTH CAROLINA, $311.60.

Charleston. Avery Inst., Tuition 311 60

GEORGIA, $779.02.

Augusta. Capt. C. H. Prince, *for Student Aid, Atlanta U.* 10 00
Atlanta. Storrs Sch., Tuition, $459.12; Rent, $12; Atlanta U., Tuition, $118; Rent, $22.50 611 62
Macon. Lewis High Sch., Tuition, $67.65; Rent, $7 ..... 74 65
Savannah. Beach Inst., Tuition 82 75

ALABAMA, $392.02.

Mobile. Emerson Institute, Tuition	$105 75
Montgomery. Public School Fund, $175; Cong. Ch., $21	196 00
Selma. Cong. Ch	6 60
Talladega. Tuition, $80.67;—J. R. Sims, $3, *for Student Aid, Talladega C.*	83 67

LOUISIANA, $37.

New Orleans. Straight U., Tuition	37 00

MISSISSIPPI, $53.88.

Bates Mills. "Friends," *for Tougaloo U.*	2 20
Tougaloo. Tougaloo U., Tuition, $39.30; Rent, $12.38	51 68

TEXAS, $1.00.

Goliad. By Rev. M. T	1 00

CANADA, $9.

Montreal. Rev. Henry Wilkes	5 00
Paris. Mrs. N. Hamilton	4 00

SCOTLAND, $100.

Kilmarnock. J. Stewart, *for a Teacher in Fisk U.*	100 00

ENGLAND, $55.20.

London. "Readers of The Christian," £11 10s., *for Student Aid, Fisk U.*	55 20

AFRICA, $2.

South Africa. E. Brewer, *for Raleigh, N.C.*	2 00
Total	$13,889 41
Total from Oct. 1st to Nov. 30th	$26,577 05

RECEIPTS OF CALIFORNIA CHINESE MISSION.

I. From Auxiliaries.

Sacramento Chinese Mission—Chinese pupils	$ 6 75
Santa Barbara Chinese Mission—Annual Memberships, 1879-80: $2 each from Mrs. J. P. Stearnes, N. C. Pitcher, Gin Foy, Wong You, Gin Sing, Gin Foon, Lue Sam—$14; Collection at annual meeting, $4.15; Chinese collection, $5	23 15
Stockton Chinese Mission—Chinese pupils	3 00
Total	32 90

II. From Churches.

San Francisco—First Cong. Church	$18 20
" " —Bethany Church, Chinese	1 00
At annual meeting:	
Antioch—Rev. John B. Carrington	2 00
Benicia—$2 each from Mrs. C. B. Deming, Mrs. N. P. Smith, Miss H. L. Smith	6 00
Haywards—Wm. Stewart	2 00
Oakland—$2 each from Deacon and Mrs. Snow, A. L. Von Blarcom, Mrs. M. S. Post, Rev. S. V. Blakeslee, and $5 from Rev. G. Mooar, D. D.	15 00
Rio Vista—Rev. and Mrs. W. C. Merritt	2 50
Sacramento—Rev. and Mrs. I. E. Dwinell	4 00
San Francisco—Rev. Aaron Williams, $2; Miss Mary Perkins, $2	4 00
Other friends—names not reported	14 50
Total	69 25
III. Bangor, Maine—a friend	25 00
Grand total	$127 10

E. Palache,
Treas. California Chinese Mission.

FOR MISSIONS IN AFRICA.

Millbury, Mass. M. D. Garfield	$ 5 00
Previously acknowledged in Oct. receipts	1,510 34
Total	$1,515 34

FOR SCHOOL BUILDING, ATHENS, ALA.

——— "Friend of Missions"	$ 1 00
North Bloomfield, Ohio, Elizabeth H. Brown.	10 00
" " " Annie F. Brown	10 00
Painesville, Ohio, Mrs. Emeline Hickok	5 00
" " Mrs. D. E. Gore	1 00
Northfield, Minn. First Cong. S. S. $25, incorrectly acknowledged in December number from Mich.	
Total	27 00
Previously acknowledged in Oct. receipts	56 00
Total	$ 83 00

FOR NEGRO REFUGEES.

Blanchard, Me. "Three Ladies"	$ 5 00
New Lebanon Centre, N. Y. Bbl. of C. by Mrs. F. W. Everest.	

Receipts for November	13,926 41
Total from Oct. 1st to Nov. 30th	$28,372 39

H. W. HUBBARD, *Treas.*,
56 Reade St., N. Y.